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THE
Sad and Lamentable
CASE
OF
PROTESTANTS
Under the
GOVERNMENT
OF A
Popiſh Prince.

Which muſt be Expected when they are *Subjects* to ſuch an One.

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The Sad and Lamentable Case of Protestants *under the Government of a* Popish Prince.

THE Case of *Protestant* Subjects must be inevitably miserable and grievous under the Government of a *Popish* Prince, nothing more plain, nothing more obvious to the Sense and Reason of Men; it is as perspicuous, that under such a dispensation of Government, *Protestants* must be miserable, as to all Sence and Reason their Doctrin of *Transubstantiation* is manifestly nonsensical: Whether we consider it under any of these Heads; *viz.* From the Principles of the Church of *Rome*; from former Experience and Proof, and from the Spurrings on of Self-Interest and Designs.

From the Principles of the *Romish* Church, such a Prince must not be benign to Heretical Subjects, for thereby he renders himself liable to the lash and Censure of the Church; a Roaring Bull of Excommunication may be dangerous of devouring Him: He by favouring *Protestants*, becomes treacherous to his own Principles, in siding with those which stand in a compleat opposition to the Doctrin and Interest of that Church: As He is obliged by the Principles of the *Romish* Communion to adhere to all the Tenents of that Church, so certainly is He obliged by his Office and Power to Extirpate all Dissenters from that Communion; else He is but an half Son of their Church and a very sluggish and useless Instrument for Propogating their Interest, yea and is in danger of being Deposed by the Popes Command, for neglect of his Duty and falseness to his Trust. Now if by favouring *Protestants*, such a Prince is not true to the Principles of that Church whereof he professes himself a Member, but renders himself Obnoxious to the Lash of Excommunication, and the Censure of the Church, as also to be despised as an useless sluggish Tool, unfit for any Work; yea in daily danger of being deposed by an Edict from his Holiness; which certainly are not eligible by a Prince that espouses the *Romish* Religion. If this be the Danger such a Prince incurs by his default of Persecuting *Protestants* with the utmost Rigour and Violence; then by no means can such Subjects be safe and happy under the Government of such a Prince, then is it the greatest Folly and self-flattery for any to expect a quiet

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poſſeſſion of their Liberties, and a ſafe exercise and free enjoyment of the *Proteſtant* Religion under the adminiſtration of a *Popiſh* Government.

And as a *Popiſh* Prince is obliged by the Principles of the Church of *Rome*, and the Doctrine of that Religion which he profeſſes, to perſecute with greateſt vigour, and to extirpate with moſt violent Cruelty thoſe of his Subjects which adhere to the *Proteſtant* Religion; and therefore can no hopes of Peace and Safety be entertain'd, that *Proteſtant* Subjects ſhould enjoy them under a *Popiſh* Prince. So manifeſtly will it appear from the Preſidents of former time, (Matter of Fact being the moſt convincing and cogent Argument in the World) to omit Relations and Circumſtances, it will appear if we conſider *Julian* the Apoſtate's Time, or under the Reign of *Ferdinand* King of *Bohemia*, the then Caſe of *Proteſtants*, what ſhall we need to inſtance perſons or times, or relate their Cruelties, they are manifeſtly known; and ſo well known, that here to relate them would cauſe a Voluminous Bulk inſtead of a Compendious Treatiſe and Diſcourſe. But not to omit Q. *Mary*, the Modern *Popiſh* Perſecution; with what cruelty and inhumanity were moſt Learned and Pious *Proteſtants* of that Age treated, that refuſed to receive the *Mark of the Beaſt*, or *to Worſhip his Image*? Who were committed to the merciles Flames, and their Bodies ſubjected to the Mercy of thoſe whoſe *tender Mercies are Cruelty*. Now if from the Precedents of former Ages, we can't find any other than mercileſs Cruelty exerciſed againſt *Proteſtants* under a *Popiſh* Government, then what thinking Man in his Wits can expect otherwiſe *in futuro*. For the Principles of Malice and Cruelty are incorporated in the *Romiſh* Doctrine; by virtue whereof every *Papiſt* is in duty oblig'd to extirpate *Proteſtantiſm*, as far as he can: ſo that moſt like of any to Devils are the *Popiſh* Party, in that when they do not hurt and miſchief, it is becauſe they cannot, not becauſe they will not: But when Power was in their hands to hurt, they never ſpared any that refuſed to revolt from the *Doctrine* of the Scripture to their own corrupt *Doctrines* and *Traditions*: this is eſſential to their *Doctrines* and *Principles*; therefore for any to expect, that they ſhould be merciful to *Proteſtants*, when they have Rule and Power in their hands, is a fooliſh and ungrounded hope: unleſs we could reaſonably

expect

expect they would prove false to their own Principles, and deny the bloody Tenents of their own Religion. But Oh how greatly will their Malice and Blood-thirstiness swell and encrease by the Commands and Countenance of a *Popish* Prince! how miserably will the *Protestants* groan under those whose Nature is Cruelty and Tyranny, when a *Popish* King and Government both sets them on and encourages them!

It is also most perspicuously to be prov'd that *Protestants* can't be safe in their *Religion* or *Liberties* under the *Administration* of a *Popish Government*, by reason of the Spurrings on to *Cruelty* against them by Self-interest and Designs; every Man is inclined to carry on his own Interest and designs: hence is it that according to the different Inclinations of Men are different *Aims* and *Projects* violently pursued: So a Covetous Man is insatiably desirous of Gold, nothing can satisfie him, but always cries out in his *greedy* and *avaritious Desires*, More, more; is restless in his *designs* for *Wealth*. The proud Man likewise spares not either for *pains* or *cost* to gratifie his *pride* and *ambition*; and so likewise in the other humours, Lusts and Interests of Men. The *Popish Party* aim that all Men should bow to them; that all Men should *implicitly* believe in their Church: they would confine the *Catholick Church* to the *Church of Rome*, and Exclude all *Dissenters* from their *Communion* from a Capacity of *Salvation*, under the *dreadful Nomination* of *Hereticks*; which *great Uncharitableness* is grounded on *base* and *sinister Ends*, as the *propagating* their *Cause* or *Religion*, which because Men naturally crave some *Figg-leaves* to cover their *Nakedness*, some cover of *Religion*, but by reason of their *licentious minds* and *practices* can't stoop to the Life of it as laid down in the *Word of God*: hence elect and embrace such a *Religion* which best dispenseth with their *voluptuous Minds* and *practices*; and therefore *liking it*, by reason it gives *Toleration* to their *Enormities* and *Debaucheries*; and is the most *conformable* and *agreeable* with a *voluptuous Life*, cannot endure that herein their Lusts should be cross'd and disappointed: so because they *love Darkness*, *therefore hate to come to the Light*, *lest their Works should be made manifest*. Or because their *proud Minds* can't submit to *Divine Institution* in *Worship*, through the excess of *pride* and *self-sufficiency*: therefore cannot abide but that *humane Injunction* and *Traditions* of their own should be

mix'd, yea and have the preheminence in *Worſhip* above *Divine Inſtitution*: And becauſe they may find this *Religion* to be a *Golden Religion*, for though no *Godlineſs* is to be found in it, yet much gain, (that is) not the *gain of Godlineſs*, but *filthy Lucre*: And theſe Men have no other *deſigns* than *worldly promotion* and *full Coffers*, which the *Jeſuits*, *Prieſts*, &c. moſt vehemently purſue, therefore will not forbear *violently* to *ride* over *Proteſtants*, and *triumph* in their *ruin*, being ſpurr'd on by that which is moſt ſuitable to their *avaritious Minds*. Beſides, though I doubt not, by moſt of the *Jeſuits*, *Popes Agents*, &c. their own *ends* and *advancement* is obſerv'd, yet alſo ſome *homage* they pay to the *Pope*, for his *Coffers* muſt be fill'd, his *Commands* muſt be obeyed: then muſt the *Eſtates* of *Proteſtants* fill his *Coffers*; then muſt their *Lives* be ſacrific'd to his *Commands*: which when *power* is in their hands, it has already been proved, they will never ſpare, and eſpecially having the *Commands* and *Countenance* of a *Jeſuited Prince*.

Now if the *Popiſh Party* aim at an *univerſal Homage*, to them when they are *predominant*, if that *Religion* which they adhere to be ſo pleaſing, becauſe it ſo well ſuits to their *licentious minds* and *practices*, and are therefore *incited* with greateſt *violence* and *force* to *maintain* it againſt that *Religion* which ſtands in a *diametrical oppoſition* to it, either in *denying* the ſame *Libertiniſm*, or not *receiving* thoſe *Injunctions* and *Traditions* of their own which they *impoſe*: Or if it be a *bloody Religion*, which by *Blood* and *Cruelty* does fill their *Coffers*, and they Men of ſuch like *Deſigns*, and if ſpurred on by the *Commands* and *Countenance* of a *Jeſuited Prince*, this their *Malice* and *Cruelty* will be *fomented*, and their *Rage* have a *free Courſe*: then cannot *Proteſtant Subjects* live *quietly* and *ſafely* under a *Popiſh Government*, but muſt *expect* all the *Diſpenſations* of *Cruelty*, *Miſery*, and *lamentable Oppreſſion*.

For, omitting all the *Miſery* and *Sorrow* that will befal their *Perſons* and *Eſtates*, omitting their *Houſes* being *plundered*, their *Throats cut*, their *Eſtates ſequeſtred*, their *Wives raviſhed*, their *Children inhumanly butcher'd* before their Faces: That which is worſe than theſe *Temporal Evils*, their *Religion* will be pull'd down, and their ſurviving Poſterity (which may perhaps eſcape the hands of *Temporal Cruelty*) be brought under *Spiritual Captivity*, and bare the Yoke of *Popery*, ſuch a *Yoke that neither we*

nor our Fathers were able to bear : whence will flow abundance of Temporal Evils, for as the *Proteſtant Religion*, as now eſtabliſhed by Law, includes many Temporal Bleſſings, as Enjoyment of Right and Property, a quiet poſſeſſion of a Man's Eſtate, his Wife, Children, ſo *Popery* brings in with it many Temporal Evils, as Arbitrary Government, Cruelty and Oppreſſion: But the Spiritual Evil is great and damnable, and cutting to the heart of honeſt *Proteſtants*, that the Children of their own Bowels ſhould become Vaſſals to the *Popiſh* Religion, and that they ſhould leave them behind them to be Educated in that Profeſſion of Religion which will lead them to the Devil. Children all called in Holy Writ *the Heritage of Fathers*, and therefore dear and precious to them; therefore grievous muſt be the Conſideration of Parents, to think that their ſurviving Poſterity ſhould be Vaſſals to Miſery and Slavery both Temporal and Spiritual; But ſo they muſt be under a *Popiſh* Government: therefore moſt ſad and lamentable will the Condition of ſuch Poſterity be under ſuch a Government, and dreadful muſt the Conſideration of this be to thinking Parents. That Children are naturally dear to their Parents, appears by that Inſtance of Holy Writ above Cited, *viz.* That *Children are the Heritage of Fathers*, &c. That they muſt be miſerable and ſubjected to Evils, both Temporal and Spiritual, under the diſpenſation of a *Popiſh* Government, appears from the Principles of that Government, *viz.* Arbitrary governing, and conſequently Slavery, and not a certain Legal poſſeſſion of a man's Property. But as to the Spiritual Evils which are greateſt, becauſe they reſpect the Soul, and the permanent condition of man in a future State, are therefore of greateſt importance, and conſideration. That Religion which is Orthodox and Conſonant to the Scriptures, is the true Religion: But the Popiſh Religion oppoſes the Rule of Scripture, it therefore is falſe. The ſum of Orthodox Faith and true Religion is to accept of that Saviour which God hath propounded, and in the way he hath appointed for the Salvation of men; But the Papiſts neither accept of that Saviour which God hath propounded, nor in the way which he hath appointed for the Salvation of men, therefore they deny the ſum of Orthodox Faith, and true Religion.

That the ſum of Orthodox Faith, &c. is to accept of that Saviour which God hath propounded, appears from that Scripture,

ture, *viz. There is no other Name given under Heaven whereby Men can be ſaved but only that of Jeſus Chriſt.* He is therefore the only Saviour, and there is none beſides Him, and *I am the Way, the Truth, and the Life. The Way to the Father*, &c. God hath appointed no other Way but by him *Humane Salvation.*

Now the *Papiſts* neither accept of that Saviour, for they reject him, by aſſuming themſelves many Mediators, as the Virgin *Mary*, the Interceſſion of Saints, which is the peculiar Office of a Saviour: Neither do they accept him in the way God hath appointed, for they mix the Merit of their own Works with the *Satisfaction of Chriſt*, and therefore render the Merits of Chriſt on none effect, and ſtand to Juſtification by the Law, which *Paul* plainly declares in *Rom.* 3. 10. *As many as are of the Works of the Law, are under the Curſe: for it is written, Curſed is every one that continueth not in all things which are written in the Book of the Law to do them.*

Now that Religion which ſuppoſes the Fundamental Truths of Chriſtianity, renders the Profeſſors thereof and Adherers thereunto, incapable of Salvation, and obnoxious to eternal ruin.

The Doctrin of the *Papiſts* oppoſes the Fundamental Truths of Chriſtianity, in denying to accept of that only Saviour in the way which God hath propounded in his Word; therefore the Doctrin of the *Papiſts* renders the Profeſſors thereof obnoxious to eternal ruin.

So if the Comfort of good Parents is bound up in their Children, then certainly that the wholſom Principles of the *Proteſtant* Religion ſhould be rooted up by *Popiſh Prieſts, Jeſuits*, &c. and inſtead thereof be ſown the Tares of damnable *Popiſh* Principles, which render the Profeſſors thereof obnoxious to eternal ruin; the ſerious conſideration hereof would cauſe them to cry out *Proh Dolor! Proh Gemitus!*

But for a further progreſs in this ſubject, and to further demonſtrate the miſerable ſtate of *Proteſtant* Subjects, when under the Government of a *Popiſh* Prince; we will proceed to plainly diſcuſs it by way of Conference, between thoſe two Capital Places *England* & *Rome*; and ſo enters *Rome.*

Rome. It is of much wonder to us, that the Fears and Jealouſies of a *Popiſh* Prince ſhould put you *Proteſtants* into ſuch a Conſternation.

Eng. It is no wonder, ſince your Principles are imbred and connatural to you, obliging you in point of Duty and Merit to the perpetration of all the moſt barbarous Cruelty againſt *Proteſtants.*

Rom. Our Principles are ſo eſteemed of you *Proteſtants*, rather out of Prejudice and Corrupt Opinion than from real Ground.

Eng. No, it is ſufficiently evident from Reaſon and Hiſtory, which give ſufficient teſtimony of the wickedneſs of your Principles, from the Cruelty and Barbarity of your Practices.

Rom. But that Hiſtory is falſe and corrupt and full of Prejudice, and therefore the Authors thereof not to be regarded.

Eng. Nay, they are Authentick Authors, and were Men of known Integrity and Uprightneſs, haters of falſe Hiſtory, which is a ſufficient Inducement to the moſt wiſe and prudent of our Age both to believe them, and to fear the like under the like Circumſtances.

Rom.

Rom. Nay, truly I rather judge 'em to be Perſons ill affected and diſcontent, full fraught with Jealouſies, and needleſs Surmiſes, which proceeds from the timorouſneſs of their Natures, together with the groundleſs Antipathy that they have to the Roman Church.

Eng. Why do you think ſo?

Rom. Pray how can I, or any Rational Man, judge otherwiſe, but that they are Perſons of the greateſt enmity to Holy Mother Church, and would, if they could, let out her very Bowels, being ſo extreamly incenſed againſt her; when with open Mouth, they lay to her Charge, the perpetration of the moſt abominable Villanies, and Savage Cruelties, which the Devil or Man can invent; nay, and thoſe too, which are indeed contrary to the very Principles of Morality and Goodneſs; nay, even to the deſtruction of them: Which is indeed againſt common Reaſon, as I think, that any Society of Men ſhould ſo far degenerate from the Principles of Goodneſs, and to act ſo contrary to that indelible Rule of Life, the Moral Law, ingraven upon their Hearts and Conſciences, by the Finger of Heaven, as to become even worſe than the fierceſt of Savages.

Eng. As ſtrange as you think it, yet it is ſufficiently demonſtrated to be undeniably true of the Proſelytes of the Romiſh Church.

Rom. Pray how doth it appear to be ſuch an undeniable Truth?

Eng. By the many, moſt Cruel, and Treacherous Maſſacres of millions of Poor, Innocent and Godly Perſons, in all Ages, ſince that Mother of Abominations, the great Antichriſtian *Papa*, has uſurped the Title of Univerſal Monarch over the Face of the whole Earth; neither has this Monſter of Monſters reſted in the bare Title, but has likewiſe ſufficiently endeavoured to make it good by his moſt ſubtle workings and underminings, in Plotting and Contriving the Ruin of Kings and Princes, by Poyſon, Stabing, or the like Artificial Cruelties; as alſo the deſtruction of Kingdoms, Countries, Cities and Nations, are

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his daily Meditation; either by Burnings, Devaſtations, Depopulations, or ſuch like Romiſh Arts.

Rom. If all this which you ſay were true, I think there's no Man, which has any ſenſe of Religion, or ſincere Morality upon his Spirit, but muſt needs have a moſt irreconcileable enmity to the Romiſh Church, its Profeſſors being ſo debauch'd, and drencht in ſuch wicked Practices, as you relate.

Eng. Well then, I hope you are ſatisfied, that it is not for no reaſon, that there are ſuch Enmities between the Proteſtants and Papiſts.

Rom. Yes truly, I am, if all theſe things which you reckon up againſt the Papiſts were true; but that you can hardly make me believe.

Eng. That is becauſe you are prejudiced in your Judgment, being immerſt in their falſe Principles, and Corrupted by Self-intereſt, and ſome ſecret advantage or other, which that Religion affords you, either for ſome worldly advantage, or elſe to quiet an offended Conſcience, at ſome committed Sin; or elſe with more eaſe to commit ſome Sin, which by the ſtrength of Corruption you are ſollicited to; for as you know full well, your Religion affords ſome groundleſs helps, and ſilly ſhifts for all theſe reſpects.

Rom. You are very expert methinks, in cenſuring and inveighing againſt thoſe things which you ſo little underſtand.

Eng. Underſtand! it's no hard matter, truly, as I conceive, for one but of the meaneſt Capacity, ſo that he be not overſwayed with Self-intereſt, and is unprejudiced, to underſtand your Principles to be moſt egregiouſly Corrupt, Frivolous, and Inſignificant, as alſo moſt pernicious, and deſtructive of the very Principles of true and ſincere Goodneſs.

Rom. As for the ſoundneſs and goodneſs of our Principles, as alſo their agreement with the true ſenſe and meaning of Holy Writ, I ſhall not now ſtand to diſpute about, ſeeing you are ſo firmly riveted in your Judg-

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ment againſt Holy Mother Church, that its impoſſible to make you abandon your Principles, even by the ſtrongeſt, and moſt prevailing Arguments.

Eng. It is indeed your Wiſdom to forbear Diſputes, when by that means your pernicious Errours are in danger to be unravell'd, and your ſelf put to open ſhame; for you can bring no Arguments, from which we cannot raiſe more to your greater Confutation and Confuſion; which is as much as to ſay, thoſe very Arguments, which with ſo much ſubtlety and cunning you ſeem to level againſt us, do rebound to your greater hurt and miſchief, and ſo thereby your ſelves are made the Inſtruments of your own ruin.

Rom. Well then, to wave Diſputes about Religion, as to its Principles and Conſtitution, let us deſcend to ſome Conference about the buſineſs firſt propoſed.

Eng. What is that, I pray you?

Rom. Why, it is this, *viz.* Whether Proteſtant Subjects may enjoy their juſt Rights, Properties, and Liberties, as alſo their Religion, and whole Conſtitution of Proteſtant Government, under the Government of a Popiſh Prince.

Eng. And what's your Opinion, I pray you, of this matter?

Rom. Truly, as for my part, my Opinion is, that you may enjoy the whole Conſtitution of Proteſtant Government under a Prince, which, as to his own private Sentiments, is a Papiſt.

Eng. Ay, but I pray God deliver us from ſuch a Governour.

Rom. Why, as I ſaid before, I verily believe it's nothing but prejudice to our Religion, and needleſs Fears and Jealouſies, which raiſes all this diſturbance and commotion in Proteſtant Breaſts, at the very thoughts of a Popiſh Prince.

Eng. A Popiſh Prince, truly, does not without juſt cauſe ſtrike terror to Proteſtant Minds, having had ſuch ſad and woful experience of the mercileſs Cruelty and Tyranny of Popiſh Governours.

Rom.

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Rom. Why, what of all that? the paſt actions of Tyranny and Cruelty, of foregoing Princes or Governours, lay not a neceſſity upon ſucceeding Princes of the ſame Religion (in caſe any ſuch ſhould happen) to act the like Tyrannick Cruelty upon Proteſtant Subjects, for it is not ſo much the Religion of a Prince, as his Natural Diſpoſition to acts of truly commendable Goodneſs or Beneficence, or to the Acts of Cruelty and Injuſtice; and therefore the Natural Temperature and Conditions of Princes, are chiefly to be regarded, in caſes of their more Mild, or Rigid and Severe behaviour toward their Subjects.

Eng. What ſay you, that Religion is not ſo much to be regarded in a Prince, as to overſway his Propenſions to Good or Evil?

Rom. Yes, that I do, and dare avouch, that a Prince of the *Roman* Religion may be as truly vertuous, and act as great and worthy Acts of Juſtice, Equity and Right towards his Proteſtant Subjects, in reſpect of their juſt Rights, Properties and Religion, according to their Conſtituted Government, as any Prince of the ſame Proteſtant Religion with his Subjects.

Eng. I deny, that Religion has not the greateſt Influence upon the Actions of Princes, or Governours, towards their Subjects.

Rom. Truly, I cannot deny, but that Religion has a great influence to Regulate the diſorderly Affections and unruly Paſſions of all ſorts of Perſons, and ſo alſo of Princes; but then I ſay, Affections may be ſo petulant, and Paſſion ſo ſtrong, as to carry him beyond the Laws of Vertue, and acts of true Morality; nay, poſſibly unto ſuch actions, as he may utterly abhor and abominate to commit, in his more ſedate Temper, and calmeneſs of Spirit; and if it be ſo, I ſee no Reaſon why the enormity of his Actions ſhould be laid upon, or attributed to Religion, as if that was the chiefeſt Incentive, Inſtigator, and Propagator of his extreameſt Villanies, and moſt Inhumane Barbarities; this indeed is to make Religion an Inſtrument

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of the greateſt Evil, and moſt miſchievous and deſtructive to the very Cardinal Vertues, and Seeds of Morality, planted in our Natures; which is to deſtroy natural Affection, and to fruſtrate the Deſign of our Great Creator, in giving us a Being in this viſible World.

Eng. It is indeed a Truth no leſs experienced than certain, that Religion is either the Cauſe of the greateſt Good and Benefit to Mankind, or of the greateſt Evil and Miſchief.

Rom. Why, how comes it to paſs, that Religion is ſuch a Promoter of all manner of Diſorders, and Miſchiefs, and ſuch a diſturber of the Peace and Tranquility of Kingdoms, Countries, Cities and Nations; whereas Religion was certainly firſt Inſtituted, to be a means to Regulate the extravagances of furious and boyling Paſſions, and to mitigate the inordinate Affections with Divine lenitives, keeping our craving Appetites within the bound of Moderation and Sobriety?

Eng. You ſay right indeed, Religion was firſt deſigned by Almighty God, to be a Promoter of true and real Goodneſs, as alſo a means to preſerve the Peace and Tranquility of Kings and Kingdoms, Church and State; and it is certainly ſo in reality, where the purity of it is kept according to its firſt Inſtitution by Almighty God, and then it is indeed the chiefeſt good and benefit to mankind.

Rom. Why, certainly, there's no Religion that gives Allowance to Vice and Wickedneſs, and ſo to the Perpetration of all manner of Miſchiefs, and Cruelties, for that is contrary to the very being of Religion?

Eng. Truly, I cannot but confeſs, that all manner of Religion is taken up upon the account of being the means of attaining the greateſt good to its Profeſſors, and its Principles are aſſerted accordingly by its Profeſſors, as moſt conducible to theſe good ends; and ſo all Religion goes under the colour of ſome pretended goodneſs, though in the mean time it be made up of nothing but very Wickedneſs, Injuſtice, and Tyranny, being the fauter and fomenter of all Evil.

Rom. I acknowledge indeed, that the moſt miſchievous Deſigns are carried on for, and under the colour of Religion; but then thoſe wretched Varlets, which carry on ſuch Deſigns, make the Name of Religion only a ſtalking Horſe, whereby they may with the more eaſe inſinuate into the Vulgar, and ſo by that means bring their wicked Enterpriſes to paſs; whereas, in the mean time, nothing leſs than Religion is minded; but all this while their own Self-intereſt is the *primum mobile*, and chiefeſt Promoter of this their extreameſt Villanies.

Eng. Why, and is it not eaſie, think you, to demonſtrate, that the very fundamentals of your Religion are Self-intereſt, Pride, and Covetouſneſs; and conſequently promoted by Fraud, Deceit and Cruelty?

Rom. No, truly: I think in my Conſcience, that it is far otherwiſe with our Religion; and that ſuch Principles cannot poſſibly be demonſtrable of our Religion, and therefore I think your fearful dreading of a Prince, that has received it, is bootleſs, and alſo very needleſs.

Eng. No, no, the very Report of the Government of a Prince, tainted with the Corrupt Principles of Popery, is enough to terrifie the ſtouteſt Proteſtant; though rather than he will ſubmit ſo far, as to entertain the Romiſh Religion, he is ready to Sacrifice his very Life, and all that is dear to him, ſo far is he convinced of its contrariety, and inconſiſtency with the Glory of Almighty God.

Rom. Alas, alas! poor Fearful, Puſillanimous, Suſpicious and Jealous Creatures, afraid of any thing, but what looks like themſelves.

Eng. Nay, nay, you may ſay what you pleaſe, we know too much of your Religion, to be deluded by daily flattery into falſe and fatal Security, and ſo to be lull'd aſleep in the midſt of ruin.

Rom. Ruin, why do you talk ſo much of Ruin? I for my part ſee nothing leſs intended by any Popiſh Prince.

Eng. And why is that I pray you? is it not becauſe you are in your own Element, and ſo cannot judge of the Enormity of any action, becauſe your Principles are enormous.

Rom. Ay, ay, I know that's all the tone of Perſons diſaffected to Holy Mother Church; and it is indeed uſual for men to hate and deſcant upon one anothers Actions, becauſe of the contrariety of their Opinions.

Eng. Ay, that is indeed very true.

Rom. Well, why then are you ſo incenſed againſt our Religion, above any other Sects, ſeeing it is common to all thoſe of contrary Opinions to hate one another?

Eng. Why, becauſe your Religion has been the greateſt promoter of the moſt horrid Cruelties, Barbarities and Miſchiefs, that ever happened ſince the World began, and they that are touched with a ſence of it, may be juſtly feared as the greateſt Enemies to Humane Society.

Rom. Say you ſo, Sir; then it ſeems you make the Romiſh Church a meer Monſter, and its Principles contrary to the very light of Nature?

Eng. Truly, I verily believe, that many Heathens indued only with Natural light, would utterly abhor and abominate ſuch monſtrous Wickedneſs and Cruelties, which are daily practiſed and authoriſed by your Church.

Rom. That's ſtrange indeed, that a Church ſhould openly practiſe and authoriſe Wickedneſs, when the Deſign of a Church is ſolemnly to Adore and Worſhip God, who is the chiefeſt Good, yea even Goodneſs it ſelf; and ſo conſequently a perfect hater of all manner of wicked Actions; but the Authority of the Church, is countenanced and encouraged by this chiefeſt of good, who can by no means allow of ſuch wicked Practices as you reckon up, and therefore its Profeſſors cannot be ſaid to authoriſe Wickedneſs, Miſchief, and Cruelty.

Eng. Nay, but here lies the miſery of your Church, that it has adopted that into the Nature of Goodneſs, which is indeed nothing leſs; for it eſteems the moſt barbarous Acts of Cruelty, nothing but the effects of great Piety, and burning Zeal for the Glory of God.

Rom.

Rom. Why? I know you cannot deny, but that it is always lawful and commendable to be zealous in a good Cauſe?

Eng. That truly I cannot deny; but then this Zeal is to be regulated by the Laws of Juſtice and Morality, and not to become ſavage furiouſneſs, by Acts of extreameſt Cruelty and Miſchief.

Rom. God forbid, that the Sons of our Church ſhould be Acted by ſuch a blind Zeal, as to degenerate into the crueleſt of Creatures.

Eng. Your Principles are indeed ſo Corrupt, that they are a ſufficient excitement to any Man of your Perſwaſion, to undertake the wickedeſt enterpriſes, for the ſake of Religion.

Rom. Why, cannot the Principles of true Goodneſs, Vertue, and Morality, reſtrain a Perſon from the unlawful Acts of Sin and Wickedneſs?

Eng. Yes, truly, if a Perſon will but mind the leaſt prohibition of Natural Light, to Sin, Wickedneſs, and Cruelty, he may certainly be reduced to a Carriage harmeleſs enough.

Rom. Why then have we, think you, caſt off all attention to the Dictates of Natural Conſcience, true Vertue and Goodneſs?

Eng. Yes, I think ſo, and it evidently appears ſo, by your wicked, unlawful, and unjuſt Actions.

Rom. Unlawful, and unjuſt Actions, do you call them?

Eng. Yes, and deſervedly too.

Rom. Alas! but you are miſtaken, they are Acts of the greateſt Juſtice, and conſentaneous to the moſt ſtrict Piety.

Eng. Ay, that's right indeed, now you have hit the Nail o'the Head.

Rom. Why, do I ſay any thing, but what may be made evident to be an undeniable Truth?

Eng. Nothing but Truth, indeed, according to your falſe Principles.

Rom. Well, let us ſee then how theſe falſe Principles, as you call them, will put a Prince upon acting Cruelty and Tyranny, upon you Proteſtant Subjects, even to the ſubverting of your Conſtituted Government and Religion, and to the ſpoiling you of your juſt Rights and Liberties; and all this notwithſtanding his Natural propenſity to Goodneſs and Clemency.

Eng. It is indeed no hard matter to demonſtrate, that when once Popery has got the aſcendant in a Princes Breaſt, all Vertues muſt truckle to Religion, and become all Servants, to attain thoſe ends which it propoſes, by what Unlawful, Cruel, or Tyrannical means ſoever.

Rom. No, but I'le never believe but a Prince of our Perſwaſion may quiet himſelf with the exerciſe of his Religion in private, without altering the Form of the Conſtituted Proteſtant Religion, practiſed by his Subjects: for what need he care, ſo long as they live Peaceably and Loyally to his Perſon and Commands, according to the Proteſtant Laws? It will certainly be imputed to him, as an Act of the greateſt Madneſs and Folly, to raiſe Tumults among his Loyal Subjects needleſly, when there's no fear of receiving any harm, or the leaſt injury from them.

Eng. No, no, this pace will not carry it, his Holy Father, the Pope, will not endure ſuch an unactive Son.

Rom. What would our Holy Father have this Prince to do, ſeeing he cannot but ſee it is for his Safety and Peace to continue the Conſtituted Proteſtant Religion undiſturbed, as alſo the Princes Intereſt ſo to do?

Eng. That's no matter to him, it's not for the Safety and Intereſt of Holy Mother Church, and conſequently for his own, he being Head and Governour of the ſame.

Rom. What muſt this Prince do then, to pleaſe this his Holy Father and Mother the Church?

Eng. What muſt he do? Why he muſt be Active in promoting the Roman Cauſe; that is, to be induſtrious, uſing all the means that Religious Cruelty can any ways invent; to ſee her Dagon worſhipped, and her Altars ſmoak, her Standard ſet up, and her Enemies defeated, and then at

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length his Victorious Mother Church triumphant; and if he must do such things, what must become of the poor Protestant Church in the mean while, think you? Is not that *Rome's* implacable Enemy, and must not she be utterly extirpated and ruined, and her Professors Massacred, to please and satisfie that great Whore, who so much thirsts for Protestant Bloud, and makes such great Acclamation of Joy and Gladness, to see all Protestant Churches and Governments lye goring and sweltring in Blood and miserable Confusion? And all this procured by her most wicked Emissaries.

Rom. What need a King be so Ambitious and Careful of pleasing the Pope? Is not he Supream in his own Dominions and Countries?

Eng. No, I think not; your Holy Father has Usurpt a Power above Kings or Emperours, or the mightiest Potentates, having power to Depose 'em at his pleasure, if they Act not for, or contrary to the Laws, Edicts, or Injunctions of Holy Mother Church.

Rom. Ay, but this is to make Kings and Princes, *&c.* the meer Vassals of *Rome*.

Eng. Yes, yes, they are no more?

Rom. What Prince then is so mad, as to entertain and own the Popish Religion, seeing thereby he introduces a Power above his own into his Dominions, and does continually make himself liable to the Censure of the Church, and must undergo all the Severities she pleases to impose upon him, in case he transgress her most unjust Commands, even to the loosing of his Subjects from their Oaths of Allegiance to him, and so to deprive him of all his Royal Dignities, and at last of his Crown it self?

Eng. Truly one would think a Prince should rise with the greatest thoughts of Abomination and Indignation, against such a Religion that can divest him of all his Royal Prerogatives; but such is the bewitching Nature of Religion, being made up of such a plausible and sensual form in the manner of Worship, and promising Pardons for Sin committed, and Indulgences to commit Sin, and so quieting the offended Conscience, and satisfying the inordinate

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Appetites, Lusts and Passions; as also promising Eternal Rest and Happiness to all its obedient Observers of its Commands, so that its no hard matter to escape Eternal Torments in that Region of Darkness, and gulf of endless Misery, Hell; as also to attain everlasting Bliss and Happiness, in those bright and glorious Mansions of Eternal Rest and Happiness, Heaven; if so be a person will but Act such things as this Holy Mother Church prescribes, and undergo such punishments as is also by her prescribed, in case of neglect and disobedience to her Commands and Precepts.

Rom. But what of all this? Can't a Prince rest himself in this, *viz.* To trouble himself about Religion no farther than concerns his own Salvation, and so continue the Administration of the Protestant Laws and Devotion in his Kingdom, notwithstanding his own private Sentiments?

Eng. No truly, I think this can't consist with the Glory of a Crowned Head.

Rom. Why not, I pray you?

Eng. Why? have we not daily experience, that a Mortal most abject and of the meanest Rank, will be transported with Joy to see his Religion flourish; yea, and will endeavour by all means possible, even sometimes beyond lawful, to promote his Religion.

Rom. But why should men concern themselves so much about Religion, and every person so eager to promote his own Opinion, and so solicitous for the welfare of his professed Religion?

Eng. Why? because his Religion is embraced as the very Darling of the chiefest of his delights.

Rom. And why is it so?

Eng. Because it is that which affords him quietness and satisfaction to his Conscience in all respects, and leads him in the way to Eternal rest; so that he walks according to the Dictates of his Opinion, which having blinded his Conscience, becomes the Dictates of his Conscience.

Rom. Why then you think a person does but according to the Dictates of his Conscience, when he seeks to promote his Religion?

Eng.

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Eng. Truly I cannot think otherwiſe.

Rom. Well, but is it not evident, that for ſome by reſpects of Self-Intereſt, as Gain, or the like ſiniſter reſpects, ſome perſons will even make Shipwrack of Conſcience, ſo that they may attain their ends, and fulfil their luſtful deſires?

Eng. Yes, this indeed often happens; but then they are moſt miſerable Varlets, and deſperate, ſo to thwart the very Dictates of Conſcience.

Rom. Why ſo? why are they ſo miſerable?

Eng. Why, becauſe abuſed Conſcience is the worſt of Furies, and will condemn more than all the Juries of the World.

Rom. Well, but does a Prince do violence to his Conſcience (he being of the Popiſh perſwaſion) if he does not endeavour by all poſſible means to advance and promote his Religion?

Eng. Yes, and that the Pope will make him believe too, to his coſt, by his Bulls, which ſhall continually bellow againſt him, being ſuch an undutiful Son, and a Diſſerter of the Cauſe of his Holy Mother the Church, and alſo a Traytor to her Intereſt.

Rom. No, no, it is not undutifulneſs to the Church, but his Nations peace, that makes him forbear to endeavour the promotion of his Holy Mother Church.

Eng. I cannot think but he'll be accuſed of lukewarmneſs in Religion, and puſillanimity, that for his Nations peace ruines his own, and is a whole Scene of War within himſelf.

Rom. Why ruin his own Peace?

Eng. Why? becauſe he Acts contrary to the Dictates of his Conſcience, daring not to promote and advance his Religion; but ſneaks upon a Throne, and in obedience to his fear ſhrinks from the ſervice of his God: will not all Popiſh Princes, think you, deride at the feebleneſs of his Spirit, and the tameneſs of his Arm, that dares not attempt the Eſtabliſhment of his Religion, being inveſted with Royal Authority, and having the Imperial Sword in his Hand, and the Reins of Government committed to him?

Rom. But what need a Prince be so much concerned at the pleasure or displeasure of other Nations, seeing he has the Love of his own Subjects, and he best knows the temper of his own People, and therefore behaves himself towards them accordingly; and it is perhaps his Prudence sometimes to submit so far to his Subjects, as not to regard as it were his Prerogative, which by such as understand not what Circumstances he is under, may be interpreted nothing but the effects of a poor and dejected Spirit?

Eng. Ay, but all Men will endeavour to Act according to their Principles.

Rom. Why then, does not a Popish Prince, that suffers his Subjects to enjoy their Constituted Protestant Government, without endeavouring to introduce his own Religion, act contrary to his Principles?

Eng. Yes I think he does.

Rom. How so, I pray you?

Eng. Why so? the Principles he sucks from *Rome*, do in effect bid him Rife, Slay and Eat; and yet his Fear, yea, even his unkingly, if not unmanly Fear, makes him as it were fast and starve.

Rom. No truly; the Clemency, and Mildness of a Prince towards his Subjects, is not to be derived from the fear of them, but from the Love and Compassion which he has towards them, being loth to disturb their Peace, by any needless Injunctions or Mutations.

Eng. Love and Compassion in a Popish Prince towards Protestant Subjects! that's strange indeed; he must then relinquish the Roman Church, and so cease to be any longer Popish, for that's quite contrary to Popish Principles.

Rom. Yea, but he may pretend Love, and act as if he had real Love to them, for some unknown and great advantage to himself.

Eng. Ay, that I know very well, that you Romanists are Artists at Counterfeit, and Hypocritical dealings, being very good experienced persons in all the tricks and curious Arts of deceit; but then when this double dealing, which you talk of, has attained its end, the vizor of Love will be

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thrown aſide, and then appears the Catholick in his Colours, what muſt become of poor Proteſtants then, when they are caught with the Nets and Gins of Romiſh Art? Woe be to 'em then, they muſt ſtand to the Mercy of Holy Church, which is certainly nothing but Cruelty.

Rom. Ay, but for a Prince to violate the conſtituted Laws of Government, and to ſpoil his Subjects of their juſt Liberties, Rights and Properties, by Acts of Injuſtice, and Cruel Tyranny, is the ready way to his own ruin; for by this means he'll bring his Subjects into miſerable Confuſion and Deſtruction, which is always a forerunner of his own; for it is an undoubted Axiome, That the Princes and Peoples deſtruction are mutually prophetick of one another.

Eng. No, no: the Principles of Popery are of another Nature, than to eſteem the promotion of its Religion cruelty, let the means uſed be in themſelves never ſo Barbarous and Inhumane.

Rom. But what then? ſuppoſe their Principles be ſo corrupt andpernicious to humane Society, as you talk of (in aggravating of which I ſee you have no ſmall skill) cannot the very Humanity and Gentleneſs of the natural temperature of a Prince, incline him rather to Moderation and Lenity towards his Subjects, and ſo make him abhor to attempt the uſe of any Violence or Tyrannick Cruelty?

Eng. Truly, I think the fundamental Principles of Goodneſs, *viz.* Juſtice and Mercy, may overſway a perſon, ſo as to reſtrain him from the practice of the contrary Vices, *viz.* Violence, Cruelty and Oppreſſion.

Rom. Well then, why may not a Papiſt or Popiſh Prince be ſo far reſtrained by theſe principles of Goodneſs, as upon that account to forbear; yea, even to hate the practice of Violence and Cruelty, and that eſpecially when the Conſtitution of his Government obliges him rather to Lenity, Juſtice and Mercy, and not to diſturb his peaceful Subjects, by Innovations in Church or State?

Eng. Ay, but the Principles of Popery whiſper other kind of interpretations into a Princes Ears, of Tyranny and Oppreſſion, when their Religion lies at Stake.

Rom.

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Rom. Why? what interpretation do we make, I pray you, of Tyrannick Cruelty?

Eng. Why? that which in it's own Nature is absolutely Cruelty and Tyranny, you have quite changed into the contrary Vertues of Fortitude, and a high pitch of pious Zeal; esteeming nothing more becoming a Crowned Head, than a holy kind of Magnanimity and Valour, in using all the means that Religious Cruelty can invent, to promote the cause of the Church.

Rom. Ay, but will he not be esteemed a Prince of the greatest Tyranny and Barbarity imaginable, to use such needless violence to his peaceable Subjects?

Eng. No, I say his Actions will be so far from the imputation of Tyranny and Cruelty, that they will rather be esteemed the most Heroick Actions that possibly he could perform.

Rom. And why so, I pray you?

Eng. Why? because he employs the utmost of his Power, and uses all the means that a Crown can any ways make him capable of, to promote the Roman Cause.

Rom. And what then?

Eng. What then? he's a valiant Champion indeed, and needs no greater Atchievements to make him Glorious, than such noble Actions for the Churches cause, (though the actions in themselves be Cruelty and Tyranny.)

Rom. Well, but who is't that will so much extol these his Actions, and put such a Crown of endless Fame upon his Head, for such Renowned and Heroick Actions?

Eng. Who is't? why it is those of his own perswasion, the Roman Brood, who will reward him with an Eternal Crown, for these his Noble Actions.

Rom. But will not the Cries and Tears of his poor distressed Subjects spoil all the Contentment and Delight, that the Applauses and Praises of the whole Roman Monarchy can possibly afford him, extorting Commiseration and Pity from him at their so deplorable and lamentable Condition?

Eng. What should he be troubled at, I pray you?

Rom.

Rom. At what? to ſee, I ſay, into what a ruined condition he has brought his Subjects.

Eng. No, alas! he did nothing but what was according to the Dictates of his Conſcience, and he's very well ſatisfied as to the lawfulneſs of his Actions, thinking he did nothing but what was his Duty to do, and therefore he has no reaſon to be troubled at the ſight of their Calamities, though they lie wallowing in their own Blood, and though their Cities, Towns, and Caſtles be reduced to ruinous heaps, and all through his means.

Rom. Why? what will he look upon ſuch heaps of Deſtruction, as if he was not the leaſt concerned in 'em?

Eng. Yes, why not?

Rom. Why not? methinks he ſhould be ſtartled at ſuch abominable outrages, and with remorſe of Conſcience, be grieved to ſee ſuch villainous and cruel Practices, and to hear ſuch doleful Lamentations.

Eng. If he be touched a little with Compaſſion, that, alas! will quickly vaniſh; and he'l ſay that his Conſcience tyed him to perform ſuch Actions in Zeal to Holy Church, and in obedience to his Holy Father the Pope, and ſo his Religion muſt be made (as it is indeed) the Patron of all wickedneſs.

Rom. But will he not then bring upon himſelf a Curſe?

Eng. No, I trow not, but rather a Bleſſing.

Rom. Why, who ſhould confer a Bleſſing upon him, for acting ſuch monſtrous Cruelties as you talk of?

Eng. Who? why, the Pope, who will be his Almighty Friend, being the undiſputed Keeper of the Keys of Paradiſe, and will no doubt aſſign him no Common Diadem in Heaven, for ſo glorious a Task, as eſtabliſhing the Romiſh Religion.

Rom. What then, he merits an Eternal Crown of Glory, it ſeems, by being Valiant and Couragious in promoting the Roman Cauſe?

Eng. Yes, that he does: and whileſt he has the wonder-working Merit for his Tutor, what's greater or more meritorious

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ritorious Work to canonize him a Saint even of the first Magnitude, than the establishing his Religion, and conversion of an apostatized and heretical Kingdom?

Rom. Well, but cannot the Romish Religion be established by preaching and praying; without using cruel Torments, to scare men, as it were, so as they shall be forced to embrace the Romish Doctrine?

Eng. No surely; Protestants are indued with more true Evangelical light, than so easily to embrace meer Fopperies and palpable erroneous Principles.

Rom. But cannot a Prince then cause this Romish Religion, only with Precepts, friendly Reasonings, and perswasions to be inculcated?

Eng. No indeed, no such matter, his Principles infuse other kind of things into his head.

Rom. Why, what are they, I pray you?

Eng. Why, they say, If these Hereticks will not be deluded by cunning Sophistry, and slye Equivocations; if, I say, they will not be perswaded by false flattery, and plausible deceitful Arguments, to deny their Reason, and so embrace Popery, they must be scourged, rack'd, and broil'd into the Fear of God, as they call it: And what greater advantage has any Prince to propagate his Religion, than a Popish has his? For, for its own propagation, it authorises him to divest himself of all Humanity, and to act worse than a Devil, that he may be a Saint. And thus whilst neither the Cries of Blood can deter him on the one side, and so no Tyranny come amiss to him; on the other, he has the undeniable assurance of the great Blessings of Eternity to encourage him: Who, think you, would not, with these advantages, be active with all his utmost vigour, and pride to rebuild *Rome*'s ruined Walls, though he made his nearest, nay the Nations dearest Blood their Cement.

Thus you see a Papist on a Throne has an unconfutable Vindication for all his proceedings.

Rom. What? of what Nature soever, whether they be right or wrong, just or unjust, with Law or contrary to Law, humane or inhumane, must all be alike to him, what then must regulate his Actions?

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Eng. Why they muſt be regulated by the Laws of the *Roman* Church; and ſo if he can but by any means advance that Religion, he need not fear tranſgreſſing; nay, he cannot poſſibly commit any ſin in the uſe of any ſort of means towards the promoting of the Roman Cauſe, challenging a Commiſſion even from Heaven for all that Cruelty dares act. And when the Enchantments of *Rome* have touch'd his Tongue with a Coal from her Altars, what do his Enthuſiaſms make him believe, but that the moſt ſavage and helliſh Dooms that his blindeſt Zeal can pronounce, are only the immediate Oracles of God: And all the Apology that a poor Nation can expect from him, is, He cannot help it.

Rom. Nay, but I cannot but believe but a popiſh Prince may forbear ſuch ſtrange Acts of Cruelty as you talk of, and permit the *Proteſtant* Government to continue: And that eſpecially, if he be reſtrained from all power of introducing *Popery*, by the force of Laws which were purpoſely made to tye up his hands from attempting any ſuch Innovations.

Eng. Ay, but then theſe Laws muſt ruine his *Prerogative*, and put the Executive power of the Laws into the hands of the *People*; and if it be ſo, there's certainly no Monarch will be ſo ill a *Defender*, and ſo weak a *Champion* for the Royal Dignity he wears, but will ſtand up for his *Juſt Prerogative*; and then he has a *Juſt Plea* to trample upon thoſe Laws, which would bereave him of that *invaluable Pearl* juſtly belonging to his *Imperial Crown*.

Rom. But what need the *Executive Power* of the Laws fall into the Hands of the *People*, cannot the *Prince* keep that *Power* ſtill to himſelf, exerciſing his own Authority in defending his Subjects from all both Foreign and Domeſtick Enemies, as alſo puniſhing all Malefactors, and perſons offenſive to the *Liberties* and *Properties* of his Subjects, according as the conſtituted Laws require?

Eng. And who are the moſt potent and dangerous Enemies to a *Proteſtant Government*, I pray you? Are they not the Vermine of the *Roman Church*, *viz.* the *Prieſts*, *Jeſuits*, *&c.*? who having ſworn Fealty to the See of *Rome*, and taken Orders in Foreign Seminaries, are the greateſt Seducers

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of the Kings Liege people, and the moſt notorious Incendiaries and Subverters of the *Proteſtant Chriſtianity* and *Loyalty*; for which cauſe they are declared Traytors by ſeveral Laws, which Laws this *Prince* is to execute upon theſe moſt dangerous Enemies, in defence of his *Proteſtant Subjects*.

Rom. Well, and ſo he may cauſe the penal Laws to be put in execution againſt this Tribe of Wickedneſs and Miſchief (as you call them) is there any inconveniency or harm likely to ariſe to him for his ſo doing? Nay rather, is it not for his greater Honour and Renown, to ſeek all means poſſible to ſuppreſs the moſt implacable and dangerous Enemies to the conſtituted *Proteſtant* Government which he is to defend? And then conſequently, is it not for his own ſafety ſo to do?

Eng. One would think ſo indeed. But then he being a *Papiſt*, and to inflict ſuch grievous puniſhments upon thoſe of his own *Perſwaſion*, and to beſtow his favours upon thoſe of a contrary Religion, *viz.* the *Proteſtant*, is a great abſurdity: And beſides, his ſo doing will bring no ſmall Miſchief upon himſelf.

Rom. But how, I pray you, does it appear to be a great abſurdity in a *Popiſh Prince* to inflict puniſhments upon the *Romiſh* Rabble, as you call them; ſeeing, as you ſay, they are the very Peſts of the Proteſtant Church and State, of which he is Governour and Defender, being their Prince, and his Prerogative claiming the Executive power of the Laws? And what abſurdity is there alſo, if he ſhowers down his favours upon the Proteſtants, they being his Subjects, having ſworn Allegiance to him, and committed themſelves to his protection, and therefore may juſtly claim it, and ſo it becomes his Duty to defend and protect the people committed to his Charge, and effectually to deter and puniſh all thoſe that ſhall endeavour to undermine and ſupplant their Religion or Liberties? *&c.*

Eng. It is indeed a Princes Duty ſo to defend his Subjects, and offend their Enemies, as need ſhall require, for the preſervation of their juſt Liberties, from the Uſurpation of their inſulting Enemies; and indeed in ſo doing he does no leſs preſerve his own Prerogative and Honour.

Rom.

Rom. Well then, where's the Abſurdity all this while, which you ſo much talked of?

Eng. Why, in this, *viz.* A *Popiſh Prince* continuing the Juriſdiction, Honours and Preferments in the Hands of the *Proteſtant Clergy*, confers his favours and ſmiles on thoſe very men, who by the Fundamentals of his own uncharitable Perſwaſion, are doomed to a certain State of Damnation.

Rom. Doom'd to a certain State of Damnation, why ſo?

Eng. Why? You know, becauſe they are none of the Limbs of Antichriſt, or Members of the Romiſh Church, and therefore becauſe they have the happineſs to be none of her Viperous Brood, they muſt to Hell, there's no remedy, unleſs they'l Convert and believe Lies: Thus poor *Proteſtants* being eſteemed as meer Abjects, and Condemned by his Holineſs's bellowing Bulls to the loweſt Hell; they are not worthy ſurely the leaſt Favours, but rather the extreameſt Tortures, Afflictions, and Miſeries, that Jeſuitical Cunning can invent, who are ſo far from ſhewing Mercy, that they rather eſteem it the moſt meritorious Act imaginable, by any means to deſtroy 'em.

Rom. Well, and is this the Abſurdity then, for a *Popiſh* Prince to beſtow his Favours on Proteſtants, and his Frowns on his Fraternity the Papiſts?

Eng. Yes, does it not ſound like an abſurdity, for him to beſtow his favours on thoſe Perſons, which he cordially belives do Preach and Teach, and lead his dear Papiſts in the direct way to Hell, and then at the ſame time not only to puniſh and perſecute, but perhaps alſo to Impriſon and Hang thoſe very only Righteous Perſons, who, from the bottom of his Soul, he believes can only open the Gates of Paradiſe? Is not this to accuſe himſelf of Copying the old *Jewiſh* Cruelty? Nay, in one reſpect he out-goes their Crime; for he muſt Act that knowingly which they did ignorantly; for by the Dictates of his Religion he muſt be convinc'd, that in effect he does little leſs, than ſave a *Barabbas*, and Crucifie a Jeſus.

Rom. Why Save a *Barabbas*, and Crucifie a Jeſus?

Eng.

Eng. Why? becauſe his Principles teach him to count Proteſtans as bad, if not worſe Malefactors than ever *Barabbas* was, and on the contrary the Papiſts the moſt Pious and Devout Perſons that live; and then will not this Prince, think you, be counted a *Barbarian*, that ſhall cheriſh and maintain the Diſſenters from Truth, and puniſh and condemn the Pillars of Chriſtianity and Proſelytes of Heaven? Surely he'll be eſteemed the baſeſt of Men, nay, little leſs than a Monſter.

Rom. A Monſter! why ſo?

Eng. Why ſo? becauſe his Compoſition muſt be ſo incongruous, for his Hand and Heart muſt be of no kin to one another, the Hand acting quite contrary to the intention of the Heart; nay, even that which it really condemns.

Rom. Very well, now you have endavoured to ſhew how abſurd it is for a Popiſh Prince to beſtow his Favours upon his Proteſtant Subjects, and to Perſecute the Romiſh Party with ſevere Penalties; let us hear what outward miſchief he brings upon his perſon, in ſo doing; for you was a talking that he would make his perſon alſo liable to great danger and miſchief, if he take that courſe in his Government, *viz.* of defending the Proteſtants, and ſuppreſſing the Papiſts: Pray how is that, and from whom is this miſchief to proceed, do you ſay?

Eng. From whom? you might eaſily ſee from whom, if you were not blind; neither can I believe that you are ignorant what kind of Perſons they are which would be ready to revenge their Cauſe.

Rom. Truly, I think I could have a near gueſs.

Eng. Yes, truly, I think ſo too; you do well to ſpeak the Truth.

Rom. Why, who are they, ſay you?

Eng. Who are they? why, are they not the Emiſſaries of *Rome*? theſe wicked Perſons, full fraught with all manner of Miſchief, Malice and Revenge, who having the Devil for their Captain, dare attempt the Aſſaſſination of any the moſt Sacred Perſon, be he never ſo highly exalted in a moſt Glorious Throne, and inveſted with Royal power and Authority.

Rom. Why, is there any ſort of Men that dare be ſo ſtrangely deſperate, as to hazzard their own Lives, in attempting ſuch deteſtable Wickedneſs and abominable Treaſon? Surely he cannot be accounted leſs than a mad Man, that will thus venturouſly hazzard both a Mortal and Immortal Life too.

Eng. Why talk you of hazzarding his Immortal Happineſs? you know he has his pardon ratified to him before hand from his Holineſs, who has the Keys of Heaven and Hell; who having Excommunicated a Prince by his Bulls, leaves him as a caſt away, and not worthy to live, becauſe of ſome neglect or diſobedience or other, to his unjuſt and cruel commands, and ſo being Excommunicated, he gives Commiſſion to the Romiſh Crew, thoſe Sons of *Belial*, to Aſſaſſinate this Prince either by Poyſon, or Stabbing, or Piſtolling, or any the like Arts, which they are well vers'd in; counting it an Act ſo far from hazzarding Eternal happineſs, that he rather eſteems it an Act moſt meritorious; and for it he ſhall be canonized one of the moſt glorious Saints that Heaven is capable of.

Rom. Ay, and why ſo, I pray you?

Eng. Why? becauſe he has perform'd ſuch a glorious Act, in diſpatching ſuch a diſobedient Son of the Church, and ſatisfying his thirſty Holineſs with the ſo much long'd for blood of ſuch a graceleſs and dangerous Son, he being not only not a promoter of the Romiſh Cauſe, but alſo an extream Perſecutor of thoſe Religious Proſelytes, and ſo a deſtroyer of the Roman Church; and is there not reaſon enough then to cut him off think you? Certainly his Holineſs judges it both expedient and neceſſary ſo to do; and who of all his followers will fear to perpetrate ſuch a Glorious and Meritorious Act; if he be but a little inſpired with a Romiſh Spirit of Revenge, for his Principles (thoſe Helliſh Principles I mean of that Antichriſtian Religion) tell him that he is Commiſſioned from Heaven, and if he ſhould chance to loſe his life for it: Alas! it is only a Mortal life for an Immortal; and as for his Name it ſhall be had in everlaſting remembrance, being regiſtred for a Saint of a Scarlet Dye, and branded with an indelible Character of Blood: Thus you ſee

that

that if a Prince of the Romish perswasion be not careful to act according to the Principles of his Church, and do but a little displease the Sons of *Rome*, they can easily procure the sentence of Excommunication against him, and then they'l wreak their Malice and Revenge upon his Person as they please, for they have Authority and Reason enough so to do; and so it appears that the Prince must either relinquish his Religion, and so bid open defiance to the Romish Church, or else he must act according to his Principles, and defend and Countenace the Romish Fraternity.

Rom. What? then the Prince must stand in awe of his Subjects, it seems?

Eng. Yes that he must, or else his Holiness will make him, for he is resolved that he shall no longer wear his Royal Crown, than he will be Subject, and act according to those most wicked and enormous Principles, which his Darling Jesuites have infus'd into his Head; and do you think now that a Prince of the Romish perswasion, brings not his Person into great and imminent danger, by suppressing the Romish Vermin, that Church usurping a Power of Deposing, and Assassinating of Kings, Princes, and Emperours, and will execute this their pretended Authority, if they do but a little cross their Interest.

Rom. But why cannot the Prince then suffer the Members of the Roman Church to live quietly, notwithstanding the continuance of the Protestant Government?

Eng. No surely, if the Protestant Government must be maintained, he must act offensively, as well as defensively; for will it not encourage them, think you, to see a Champion of their own Brood upon the Throne, to attempt some wicked and mischievous design against the Protestant established Government; seeing the Prince must not openly suppress, but maintain it, they'l be sure to use the utmost of their endeavours to undermine it secretly; being sure, if not of publick Patronage, yet at least of private Indulgence, Connivance and Mercy? For the very name of a Popish Monarch has the influence of the Sun in *Egypt*, daily warming the Popish Mud into Monsters, even until they

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they are become our Proteſtants moſt threatning and formidable Enemies; and then if the Proteſtants muſt live quietly in the enjoyments of their Laws, Religion, and Liberties; theſe worſt of Enemies muſt be puniſhed, ſuppreſt, and extirpated; for their Pride, Covetouſneſs, and Cruelty, will not ſuffer the Proteſtants to enjoy their Religion, whilſt their own is, as it were, trodden under foot, and declaimed againſt, as moſt Pernicious and Deſtructive of all Goodneſs: So that it appears that the Roman Spirit, with which they are inſpired, will neither ſuffer themſelves to be quiet and peaceable, nor yet ſuffer them to let others live quietly; eſpecially thoſe which are Hereticks too: And ſo theſe Roman Zealots muſt neceſſarily be repuls'd; or elſe they'l ſet the whole World on Fire, in promotion of their pretended Holy Cauſe; and they'l claim protection too from that Prince, which they know is tainted with their wicked Principles; neither will his Principles ſuffer him to deny their deſires, though never ſo cruel, when their Religion lies at Stake, notwithſtanding all his Obligations to the contrary: Nay, he dares not, for he knows his Holineſs can Conſecrate Daggers that ſhall revenge the Churches Cauſe, or elſe tender to him a Cup of poyſonous Nectar, for the Health of Holy Church.

Rom. Well, but ſuppoſe then all this to be true, which you have endeavoured to maintain, *viz.* That a Popiſh Prince muſt neceſſarily promote and maintain his Religion; nay, and that he's bound to do it by the Dictates of his Conſcience, Corrupted and Blinded, as you ſay, by the wicked Principles of Popery: But then, I ſay, ſuppoſe this Prince be bound by his Coronation Oath to defend and protect the Proteſtant Cauſe, Religion and Government, and ſo to puniſh and ſuppreſs its Enemies: Why, I ſay, may not this Prince, in veneration of that his Coronation Oath, defend the Proteſtant Religion, notwithſtanding all his private Regret, and Inclinations to the contrary? When rather than incur the infamous brand of Perjury, he ſhall tye himſelf to the performance of his Oath, which not the force of Religion it ſelf ſhall violate; and then, what reaſon can

poſſibly

poſſibly be pretended, that after ſo ſolemn an Oath, he ſhould not be believed? Certainly there's no greater reaſon can be given, why we ſhould believe a perſon, than when he takes the Great God of Heaven and Earth to witneſs his ſincerity. For does not the breach of an Oath bring a Curſe upon perfideous perſons, that dare make ſuch ſolemn *Proteſtations*, and never care to perform them; this is certainly the way to bring everlaſting ſhame upon his Name, ſo treacherouſly to betray his truſt; as by daily experience we ſee, that Curſes attend thoſe perſons that regard not to perform their ſolemn *Proteſtations*; for they engage Heaven as it were, againſt them: and how can it be imagin'd then, that a *Prince* ſhould be ſo treacherous, as to betray a Nation? would not this be to bring the Curſes of Heaven and Earth upon him, *viz.* of God and Men? And how then can he expect *Proſperity* in his undertakings, or in any the leaſt Actions; but rather Miſery, Confuſion, and Diſappointment? Beſides, will not the miſerable Calamities of his *People* lye heavy upon his Conſcience, when their Miſery is procured by means of his Treachery?

Eng. Truly, one would think that there is no greater Confirmation of a *Promiſe*, than when it is ratified by an Oath, and that then there's reaſon enough to believe the perſon promiſing.

Rom. Well then, why are you ſo faithleſs, as not to believe a *Prince* upon his ſolemn *Proteſtations*? What would you have him to do, to ſatisfie you?

Eng. Nay, but here's the Miſery; he is of a Religion that can Abſolve Subjects from their Allegiance to an Heretical Excommunicated *Prince*; nay, depoſe him, and take his very Crown away; and much more then, can releaſe a King from his Faith to an Excommunicated Heretical *People*; for the ties of Vaſſals to Monarchs, are greater than thoſe of Monarchs to Vaſſals: And this is a general Maxim of the Roman Church, *viz.* That there's no Faith to be kept with Hereticks, which has been ſufficiently evinc'd to be a Truth, by ſad and woful experience; ſo that let a *Papiſt* make ne're ſo great and ſolemn *Proteſtations*, yet he'll

ſoon find ſome Jeſuitical loop-hole or other to evade, when his own Self-intereſt, or his Religion lies at ſtake.

Rom. But then, I ſay, will he not heap upon himſelf Curſes?

Eng. No ſurely, he ſhall be Crown'd with Bleſſings enough from his Holineſs, and his Sons; and what's matter then what the Heretical Rabble ſay, ſeeing he has Religion to drive the Royal *Jehu* on; even that Religion which through all Ages has ſet all Nations in a Flame, yet never confeſſes it ſelf in the wrong? Beſides, how can a *Popiſh Prince*, in attempting to eſtabliſh his own Religion, believe that he does his Subjects an Injuſtice, in that very thing in which he does God Juſtice, or think he injures them, when he does their Souls right? No, no, alas! he cannot be perſwaded to believe that he does injury to any, but on the contrary, the greateſt good; and when *Rome*, by her inſinuating Witchcrafts, has lifted the full Bowl of Inchantments to his Lips, what will his Holy Enthuſiaſtick Rage do leſs, than drown a whole Nation in Blood, and yet think he does God good Service too, being ſo far from being ſorry for it, that he rather ſings *te Deum* to a bleeding Nation?

Rom. But this ſurely is to play a Second *Nero*?

Eng. No, no, no ſuch matter, he's ſo far from tuneing his Joys to the Tyrannick *Nero*'s Harp; that he rather thinks he makes *Davids* milder and more Sacred Lyre his Melody.

Rom. Surely he muſt be a ſtrange hard hearted Perſon indeed; nay, even a Monſter of Men, that cannot be moved to *Pity* and *Compaſſion*, at the ſight and cry of ſuch miſerable Calamities as you talk of.

Eng. Ay, but the propagation of Religion, and the Glory of God, as he calls it, are the very Trumpets that deafen all the feeble cries of Blood, and drown the dying groans of the miſerable oppreſſed and diſtreſſed Hereticks, as they muſt be called.

Rom. Well, but after all this, methinks his very Glory ſhould withhold him from ſo much Cruelty, (if his Oath cannot) conſidering how much more it would be for his immortal Hon-

Honour to have the *Universal Prayers*, than the Curses of a Nation; and also one would think, a King should rather endeavour to win the Hearts, than the hatred of his *People*, which certainly this dis-joynting the whole Harmony of a World will procure him; certainly such a business will be so ungrateful and odious to him, that no Religion whatsoever can be able to put him upon acting such extream Cruelties?

Eng. His Glory! pray what's the Glory of a *Papist*? Is it not to promote *Romes* Interest? Certainly there's nothing so base or abject in it self, that a Papist will refuse to do; nay, although he be a King; neither is there that shape or Hypocrisie so scandalous, which he'l refuse to assume, when *Rome*, or *Rome's* Interest shall Command. And as for the hatred of his people, as I said before, he cares not a Button for that, so long as Heaven, Conscience, and all the *Romish* Crew give sufficient testimony of the Justness and Integrity of his proceedings; and is not this Glory enough, think you, to have the general applause of the best of men, for so the Sons of *Rome* are accounted of their Brethren?

Rom. Well, but to proceed again, there may be such a general and universal detestation of Popery amongst his People, that it may be impossible for him any ways to attempt to introduce it, and so being utterly deterred from such an attempt, he may suffer the Protestant Government to continue undisturb'd.

Eng. What of all this, I pray you? his Will still remains the same to promote Popery, and will as occasion serves use the means to promote it; although perhaps presently he cannot bring his enterprises to pass, he'l soon break through all difficulties, being once arm'd with advantage; neither can the Laws in any sort bind a Popish Prince, when the very first advance of the Popes Supremacy introduces that higher Power, even those Canonick Ecclesiastical Laws, which no Secular, or any Temporal Court can or may controul. Laws that shall declare, not only all the Statutes and Acts made against the Dignity of Mother Church, Void and Null; but the very Law-makers themselves as Hereticks,

wholly

wholly uncapable of ever having any right of making ſuch Laws. And no doubt then, but the Fire that burns thoſe Heretick Law-makers, ſhall give their Laws the ſame Martyrdom.

Rom. Certainly our Religion is the unhappieſt that ever the World had, to make a Prince ſo formidable as you talk of; but truly, I have a better Opinion of it than ſo, and do verily believe, that it is as great a Promoter of true Vertue and Goodneſs, as any other your noval Opinions, or Proteſtant Religion.

Eng. A Promoter of Vertue! Yes indeed, your Vertuous Church, for whoſe ſake her Sons muſt wade through a Sea of Blood, rather than ſee her ſlighted or diſregarded, and never queſtion whether the means to promote or protect her be Lawful or no; only this, whether *Rome's* Intereſt lies at Stake or no; for it is that which muſt give ſufficient Warrant to the Means: Neither can there be any thing eſteemed Cruelty or Tyranny, when her Intereſt is the End: Nay, let a Prince be otherwiſe never ſo Temperate, never ſo Friendly, Juſt, or Honeſt; alas! what do all theſe his Vertues ſignifie? They muſt be but the Hinges that muſt open the Gates to *Rome*, when Superſtition once rules the Day. As ſuppoſe he be indued with fortitude, what does that do but make him more daring and adventurous, in puſhing on the Cauſe of *Rome*, and with a more manly and undaunted Patience bear all Oppoſitions he meets in the way. So likewiſe, if he be a Man of Juſtice, that ſtill makes for *Rome*; for whilſt he believes the Pope to be Chriſt's lawful Vicar, no doubt but he'll think it as much the Duty of his Chriſtianity, to give the Pope his right, as to take his own; and will judge the Popes Reſtauration as great a piece of Juſtice, as his own Coronation; if he be Maſter of Temperance, and can bridle his Paſſions, that's ſtill as bad; for a Man that can govern his Paſſions, has always the firmeſt and ſteadieſt Reſolutions, which ſhall certainly be for *Rome's* Cauſe. Thus muſt all true Vertue be made to ſpeak and act for *Rome*.

Rom.

Rom. Nay, but is not Religion, conſidered only in a Politick ſenſe, the chief Supporter of Civil Government?

Eng. Yes, it may be ſo: But how does that appear?

Rom. How? Becauſe the fear of Corporal Puniſhments; nay, of Death it ſelf, would often prove inſufficient, to deter Men from refuſing Obedience to their Superiours, or from breaking their Laws, without thoſe ſtronger Ties of Hope of Reward, and Fear of Puniſhment in another Life.

Eng. Well, but your Church teaches Men to break all Laws, for the promotion of their Religion, and ſo they ſhall gain Eternal Life; as alſo, a Prince to trample upon all Laws made in Oppoſition to Holy Church; ſo that it evidently appears, that your Religion has quite contrary Effects, even in producing moſt fatal Diſorders; nay, and even the Diſſolution of Government, where the Prince and People are of different Religions; ſo that it is impoſſible, that a Prince ſhould ſignifie any thing towards the ſupport of the Peoples Religion, being himſelf of another; nor would it ever be believed, if he could: And how can that Government ſubſiſt, where the People are unanimouſly poſſeſt with a belief, that the Prince is incapable of protecting

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cting them in that, which, for the moſt part, they value above all other Conſiderations?

Thus does it not appear, that the Romiſh Religion is worſe than Atheiſtical? For an Atheiſt, when he exerciſes Tyranny and Cruelty, is not ſpurr'd on in hope of Reward in another Life, becauſe he believes neither one, nor the other, but only Acts deſperately, to ſatisfie his Luſt and Paſſion; but a Papiſt Acts in hope of Reward in another Life, and to ſatisfie his Conſcience too. O abominable Wickedneſs! O blind Zeal, that calls Evil Good! The Great and Good Lord of Heaven and Earth, deliver us out of the Hands of theſe moſt wicked devouring Harpies, whoſe Mercy is extreameſt Cruelty.

FINIS.